

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE ANDOVER, N. H.

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August, 1821.

To Ministers of the Gospel.

My dear fellow laborers in the gospel, (if I may be considered one of your number,) taking into consideration the important task in which we are engaged, causes me to consider the necessity of careful watchfulness. Being out of health,* and unable to travel much, will you, my brethren, indulge me with an opportunity to write on a few of the subjects that rest heavily on my mind.

1st. We profess to be the ministers of Christ, if so, our motives should be to please him who hath called us, and not be anxious about the applauses of this world. How solemn are the words of Paul to Timothy, 2d Book, 2d Ch. 15th verse. "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" If we have the approbation of our heavenly Father, it will far exceed all the pleasure, we can receive from the applauses of men in this world, and O how infinitely happy will that soul be, who receives the glorious invitation from the Saviour in the last day, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" Let a sense of the importance of meeting our assemblies at the judgment seat of Christ, ever rest on our minds, and may it be our motives continually to persuade men to be reconciled to God. How can we endure the thought of meeting the assembled world in that great day, and hear those, to whom we have preached, say to us, that we have never warned them to escape the wrath to come.

*Although my health is poor, yet it is much better than it was a few months ago. I have not bled any at my lungs during about one month past, and my cough is well. I write thus particularly for the information of my friends, who have manifested an anxiety for my welfare, and in answer to several letters, lately received, containing enquiries on this subject. E. CHASE.

The sinner's blood, who dies unwarned,
Shall fall upon his teacher's head.

2d. We profess to be a free people. If so, let our works prove it true. It is necessary that we be established in the doctrine of Christ, but it is also needful, that we exercise charity to others, who, in some points, believe differently from us. We have thought that some denominations of christians, who have gone before, have been too rigid in their sentiments, and we have said, that their conduct resembled a certain tyrant, who had an iron bedstead, to which he brought some of his subjects, and if they were too long for it, he would cut them off; and if too short, would stretch them to it. If we prepare a bedstead for this purpose, tho' the dimensions be different, it will be equally as unreasonable and cruel. If God owns and blesses our brother, shall we neglect him, because his sentiments in some points differ from ours? No, my brethren. If my brother thinks different from me, I certainly think different from him; and am I certain, that he has not an equal right to neglect me on that account? True, there ought to be bounds to our fellowship; for we are forbidden to fellowship the unfruitful works of darkness; but those whom *God* owns, let *us* own, and endeavor, as much as in us lies, to live peaceably with all men, and cultivate that union, which is the bond of perfectness.

I am your affectionate,
though unworthy brother
in the gospel,

E. Chase.



FOR THE INFORMER.

W. C. C. No. V.

AS ye have received Christ Jesus the Lord, so walk ye in him.
1st Collosians, 2. 6.

FOR neither at any time used we flattering words.

1st Thess. 1. 5.

SUCH as are languid in their affections to Christ, too often are displeased with such as are warm in their first love, and try to check and damp their zeal. They talk as if backsliding were necessary and unavoidable; or that winter seasons were favorable to a growth in grace, as if sin were

necessary to humble believers. These flatterers or worldly professors, often prove a great hinderance to young believers. When first brought to know the truth, they are taught by the spirit and word of God, to come out from the world and its customs; and to be christians in heart, life, dress, manners, and conversation.

How oft have we seen the young believer, lay aside his or her gay attire and rich ornaments:—but they no sooner attempt this, than they are beset by worldly flatterers, and worldly professors, who tell them, there is no need of such singularity to be christians. “You may adorn the body with superfluities, and use all the fashionable amusements, which are all modest and decent, and be as good, as if you refused them. What harm can there be in these little things? Do you not believe such and such ones are christians! They say there is no evil in them. Our minister does so, and he says it is all perfectly innocent. And will you be so uncharitable, as to condemn all those, who are not so stiff and singular as yourself?” But, my reader, remember how you received Christ Jesus, and so walk ye in him!

The above reasoning of some professors is not uncommon, and too often has a very evil influence on young beginners in the way of truth. Let not these things hinder you, but walk ye in Christ, as you received him. But let such remember, it is not what some professors do or say, which you are to make your rule; but it is what the word of God commands. If so, where is the command, which gives the best authority to the above reasoning? There is no authority for it—there is not a word of gospel for it all. It is as plainly opposite to the word of God, as if they should plead for theft or lying. Nor can any one deny it, who will read the bible impartially, with an eye to the judgment seat of Christ. Then walk, as you received Christ and you will not stumble.

You have no authority, to say he will forsake you, unless you first forsake him. See 1 Chron. 28. 9. And you will always find, instead of being humbled by sin, that the more sin you have, the more pride. And if you are ever humbled, you must through grace, “*humble yourselves under his mighty hand,*” and not by sin; unless you can prove sin and grace to bear the same fruit, or have the same effect. The word of God, no where teaches this, but on the contrary, it

teaches to be "*steadfast, unmovable, always abounding in the work of the Lord.*" Then your peace will be like the rivers, constantly flowing; and you be made like unto Mount Zion, which cannot be moved. O then, walk in Christ, as you received him.

Again. Young believers are beset with various temptations, which often hinder their progress in the way of salvation. When first brought to know the truth, they are sorely tempted to keep it a secret, lest they should be deceived, or not persevere. Satan suggests, "You may not be a christian, and if you should profess to be one, when you are not, or backslide from the Lord, if you are, it will be better to make no profession. You should wait and know whether you are a christian; and if you are, know also, whether you can hold out, before you publicly profess Christ."

If, by this method, the roaring lion, who seeks to devour, can prevail with you to neglect this duty, he knows it will bring darkness, because it is disobeying the commands of Christ, which bids you to let your light shine before men. By yielding to such temptations, it is to be feared, many begin to die, almost as soon as they begin to live. But some will ask, how it can be known, that impressions are from the Lord, instead of being from Satan? The answer is easy. If they are from Satan, resisting them will cause him to flee, and bring an increase of hatred to sin, and a love to holiness, and heavenly joy. John says, "*We love him, because he first loved us.*" Again, by this, "*We know that we have passed from death unto life, because we love the brethren.*" But if you yield to these temptations, sin and holiness will appear subjects of less and less concern and importance. If you are sincere in your enquiries, it will not be a very difficult matter to know, whether the impression is from the spirit of truth, or error. Then watch, and walk as you received Christ.

Believers are sometimes tempted to conceal the light they have experienced; lest their brethren and others should expect more of them, than they will be able to perform; or lest they should decline from their duty, and wound the cause of Christ. The tempter often veils his temptations under a cloak of pretended concern for the cause of Christ, and by this artful method, too often prevails. But those, thus tempted, should consider, that darkening the light in

them, which ought now to shine to others, through fear of declining in it hereafter, is sinning in the present tense, for fear of doing it in future. And to sin now, is the readiest way you can take to be disobedient in time to come. But to wait in a state of disobedience, is not the way to prove whether you can be obedient hereafter. If the tempter can make you conceal the gift already bestowed, by making you embrace a false concern for the welfare of others, and your own; and that under a notion of its being a real concern, he will gain his end in a way, in which he is not very likely to be detected. It is wrong under any pretence whatever, to hide the gracious gift of God. They were given not only for your own benefit, but for the benefit of others. And while you hide your gift under a bushel, you injure, not only your own soul, but the souls of your brethren. But though in imitation of David, you declare to all, who fear the Lord, what he has done for your soul; or according to the exhortation of Peter, are ready to give to every one, who asketh a reason of the hope within you, yet you should by this direction, do it with meekness and fear. In so doing, you will walk as you received Christ.

Again. Others may be tempted in a different way, and think themselves deceived, and to be building on a sandy foundation. The tempter says, "Your conviction and spiritual change, was not like others, therefore you are wretchedly deceived. Your sins were more numerous and heinous than others, but your distress and sorrow for sin were not half as great. They were almost in despair, saw themselves on the verge of ruin; and had no rest for many weeks. Others saw Christ as it were on the cross dying for them, and when they were relieved, their souls overflowed with joy, and were almost ready to take wings and fly away to eternal rest. And since then, they have been often filled with heavenly raptures, and in the same degree."

Such temptations greatly afflict you, and you scarcely know which way to turn for relief. You sometimes fear the day of grace is past; and although the former distress and sorrow are gone, there remains a fear they are not removed by pardon; but by some means or other, you have lost all former sense of guilt and sorrow. For this you sigh, think if you could but feel convicted as heretofore, there would be some hope of your salvation. But remember for

your encouragement, that christians are thus tempted more or less; and Christ has been in all points tempted like his followers; and therefore is able to succour the tempted. These temptations to evil, are not sin to you, unless you embrace, delight in, and yield to them. And you can easily tell whether you abhor or love them. What then is the prevailing disposition of your mind? On the most careful examination, do you find an abhorrence of them, or a delight in them? If the former, continue to resist, and Christ will give victory, by your continuing to walk as you first received him. And may God help us all so to walk, that at last we may give up this sorrowful world in peace, and be forever with the Lord, is the prayer of your friend and brother.

W. C. C.

FROM THE GUARDIAN.

ETERNITY.

O how solemn is the thought of Eternity! a never ending Eternity! And yet how many thousands of the human race, favored with the light of revelation, live their whole lives, as if their entrance upon eternity were at an infinite distance. Listen, reader, O listen to the voice of reason. She cries unto you, behold the works of the Almighty! Behold Him, going forth in his strength, pulling down the strong holds of satan, and building up the kingdom of Zion. He is manifesting the influence of his Holy Spirit in many Societies in our land. He is calling up the attention of the careless, and secure, to meditate upon the solemn realities of Eternity. Even the stout-hearted Infidel has not been able to quench the strivings of the Holy Spirit. When his sins were set in array before him, he was terrified at their magnitude. O! what agony filled his breast, when his true character was disclosed unto him! And, reader, would not this be the case with you? Would not your breast be filled with agony at the sight of the black catalogue of sins, which you have committed against a just and holy God! Think! O think of the sufferings and death of the all-compassionate, Saviour, who bled, and died on the cross, to rescue sinful rebellious man from the pains of eternal death. Pause! I beseech you, pause!—for

a moment, and ask yourself whether you have ever done any thing for the cause of Christ? any thing out of pure love for Him? If your conscience answers in the negative, your condition, indeed, is lamentable. Let it be deeply impressed on your mind, that God is present with you at all times, & in all places: That his all-seeing eye is constantly upon you. Remember that He sees every action you perform, hears every word you speak, and knows every thought you think. Yes, He knows what your thoughts are at the present moment. He knows whether you have any concern about the great things of eternity; whether you have any anxiety about the salvation of your immortal soul; or, whether you are perfectly indifferent respecting it. You may plead as an excuse for not attending to religion now, that you are too young to think of making preparation for death; that you have a great while to live, yet; that it will be soon enough to attend to religion when old age shall have deprived you of the power of attending to your temporal concerns, and rendered the pleasures of this world disagreeable. But away with such excuses. Have you not seen persons younger than you are, while in the bloom of health, and vigour of youth, called to pass through the dark valley of the shadow of death, notwithstanding their hearts were bound to sublunary objects by the strongest ties of natural affection? Of what avail do you think such excuses will be, when the voice of God shall sound in your ears, 'This night thy soul shall be required of thee?' Pleas of inability for not complying with the commands of men, may sometimes rescue the transgressor from punishment. But such is not the case with respect to the commands of God. He requires nothing of his creatures which the weakest capacity is unable to perform. The way of salvation is plainly pointed out in his holy Word. And the invitation to accept of it is universal. "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." O what a glorious invitation! And how awful must be the condition of that person who refuses to accept of it! Who can be so foolish as to prefer the enjoyment of the pleasures of this life, which is but a moment, to an eternity of happiness with the ransom'd of the Lord in the kingdom of heaven? Who, that has ever read his Bible, can doubt, that the trump of God will sound, that the dead will arise from their graves, and appear before the judgment-seat

of Christ, and there be judged according to the deeds done here in the body? Who can doubt that a final separation will be made between the righteous and the wicked, on that great and notable day of the Lord, when he shall appear in his awful majesty to judge the world? And who can doubt that He will say to those who have been the humble followers of the meek and lowly Jesus, come ye blessed of my Father, inherit the kingdom prepared for you *————*? Perhaps this may fall into the hands of some, whose lamp of life is nearly extinguished; whose three score and ten years are expired; whose limbs are trembling with the infirmities of age; and whose heads are now blossomed for the grave. If any of you, who are of this description, are still living without Christ & without God in the world, I would earnestly entreat you to repent of your sins immediately, and turn unto God, who

*“can make your dying bed
Feel soft as downy pillows are.”*

PAPIUS.

INTERESTING FACT.

SIR,—*The following anecdote was related by the Rev. Dr. M——, (who knew the fact,) in a social meeting for prayer.*

A gentleman residing in the western part of this state, a few years since, had sent two of his daughters to Litchfield for an education. While they were there, God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion.

He had been informed that they were inquiring with the deepest solicitude the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield with positive orders to bring them home, that they might not be lost to all happiness and hope, and consigned to gloom & despondency.

The messenger departed on this errand of their father's love. He arrived—but was too late.—God had baptized them both with his Spirit, and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever

others might do, they would serve the Lord. They looked at both sides of the great question—They looked at the world, and they looked to God and the glories of immortality, and with an eye full fixed on heaven, they determined to live for eternity.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they had traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burthened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the *Bible*—one read a chapter—they both kneeled—the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wings to heaven, his knees began to tremble; his nerves, which had been gathering strength for half a century could no longer support him—he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes, (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy family—a believing father—and believing children! whose God is the Lord!

[*Christian Herald.*]

[The following article is from the *Christian Herald*. The editor remarks, that the facts contained in it may be relied on.]

The Jew.

Travelling through the western part of Virginia, I was much interested in hearing an old and highly respectable

clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large & attentive audience, when his attention was arrested at seeing a man enter having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him: "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in in a Christian assembly?" The substance of his narrative was as follows.

He was a very respectable man, of superior education, who had lately come from London: and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the banks of Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder then that the father, whose head had now become sprinkled with gray, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance.

but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child, you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" the father could not answer; the child added, "I know, my dear father you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O, my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted, I will grant it." "My dear father, *I beg you never again to speak against Jesus of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, altho' I have never before loved him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament that tells of him; and I pray you may know him; & when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour, whom she loved & honored, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure

a New Testament. This he read; and taught by the Spirit from above, is now numbered among the humble followers of the Lamb!

Huntington Qr. Meeting

WAS holden at Duxbury, Vt. June 16 & 17. 1821, in which was enjoyed much consolation. The reports from the churches were truly refreshing. Revivals of religion have been enjoyed in many of the churches of late in that region. The persons, who preached at the meeting, were Elders Wetherbee & Bowles, accompanied with weighty exhortations.

The next q. m. is appointed to be holden at Shelburn, Vt. on the Saturday following the 2d Wednesday in September next.

The Elders' Conference, the Friday before.

Charles Bowles, Clerk.

To Brethren of this connection.

IN making returns of the Quarterly-Meetings, a sketch only will be necessary, as we have not room to publish them at full length; nor would a particular account always be interesting to the readers. A general outline, noting the most particular circumstances, will be acceptable.

It is wished that an exact number of all the members in each church, may be sent to the Quarterly-Meetings to which they belong, also the names and residence of each & every Elder in regular standing, and the same be transmitted to the Editor of the Religious Informer, as soon as the first of Nov. next, that in the paper for December, he may be able to publish a table, which will exhibit the same at one view.

It must be delightful to our brethren in Maine, to hear the prosperity of those in New-York; and no less delightful for these, to hear from Maine, and the same through the other States. As the Informer has now a circulation over a great part of the United States, intelligence can easily be conveyed through that medium to every part of the connection. We sincerely hope, that our brethren will consider this universally, and not withhold any thing that will do such great good.

FOR THE RELIGIOUS INFORMER.

A view of the various Religions of the known world, compiled from the latest authorities.

By N. J. T. George. Thornton, N. H. Author of the "Creek Indian War," "Synopsis of Materia Medica." &c.

<i>Nations.</i>	<i>Religion.</i>	<i>Government</i>
United States	<i>Protestant</i>	Republican
Canada	<i>Roman Catholic</i>	British Constiution
Great Britian	<i>Protestant</i>	Limited Monarchy
France	<i>Roman Catholic</i>	Monarchy
Spain	<i>do.</i>	<i>do.</i>
Russia	<i>Greek Church</i>	<i>do.</i>
Prussia	<i>Protestant, &c.</i>	<i>do.</i>
Sweeden	<i>Lutheran</i>	<i>do.</i>
Denmark	<i>do.</i>	<i>do.</i>
Austria	<i>Roman Catholic</i>	<i>do.</i>
Holland	<i>Protestant</i>	<i>do.</i>
Turkey	<i>Mahometanism</i>	Despotism
Switzerland	<i>Prot. & Rom. Cath.</i>	Aristocracy
Naples	<i>Roman Catholic</i>	Monarchy
Portugal	<i>do.</i>	<i>do.</i>
China	<i>Paganism</i>	<i>do.</i>
Japan	<i>Polytheism</i>	Despotism
Siam	<i>Bramins</i>	<i>do.</i>
Birman Empire	<i>do.</i>	<i>do.</i>
Persia	<i>Mahometanism</i>	<i>do.</i>
Hindoston	<i>Bramins</i>	Various
Tartary	<i>Mahometanism</i>	
Arabia	<i>do.</i>	Hierarchy
Egypt	<i>Christian</i>	Aristocracy
Morocco	<i>Mahometanism</i>	Despotism
Algiers	<i>do.</i>	<i>do.</i>
Tunis	<i>do.</i>	<i>do.</i>
Tripoli	<i>do.</i>	<i>do.</i>

CHRISTIANS	170,000
JEWS	9,000
MAHOMETANISM	140,000
PAGANS	481,000
	<hr/>
	800,000

By the above table, it appears, that about 1.5th part only of the human family, have yet embraced the christian religion in any of its forms.

N. J. T. GEORGE.

Errata.—No 19, page 102, bottom line, for 1821 read 1822.

A NEW RELIGIOUS PAPER.

A new paper is published at Providence, R. I. called the "Religious Intelligencer."

What the principal design of the paper is, I have not yet fully learnt, but rejoice to see liberality of sentiment encouraged in it, and hope it will be a mean of extending christian forbearance, and of increasing love among the professed followers of Christ.

The following is extracted from said paper.

CHRISTIAN UNITY.

AS the subjects of divine grace, under all denominations that distinguish us, we belong to one family ; and are, therefore, much more intimately related, than the votaries of any party can be united. If I am a real Christian, whither an episcopalian, a dissenter, or a methodist, I am your brother in the highest sense God himself can affix to the term : hence you are not at liberty to determine how you shall feel & behave towards me ; you are bound to love me, and without this love, your religion is a dream. "*By this shall all men know that ye are my disciples, if ye love one another.*" "*We know that we have passed from death unto life, because we love the brethren.*" We are advancing to a world, where it will not be enquired by what name we were called, but whether we "*walked in newness of life ;*" not whether we served God in a particular

place, but worshipped him, who is a spirit in spirit and in truth. Should we not endeavor to rise, and approximate this state ? Must not a preparation for it consist in a resemblance of it ? Should we lay more stress on that which is ready to vanish away, than on that which is destined to be eternal, and is therefore infinitely superior in importance ?

* * * * *

The cultivation of such dispositions, and the practice of such duties, as the exercise of humility, forbearance, self-denial, candor, and brotherly love implies, are far more valuable and useful, than a dull, stagnant conformity of notions or usages. It is awfully possible for persons to be very strenuous about the "*mint, anise and cummin,*" while they neglect "*the weightier matters of the law ;*" and to contend for the forms of godliness, while they are destitute of its power. Indeed, these are commonly proportioned to each other. The best way to moderate an undue zeal for the external and circumstantial appendages of religion, is to impress the mind more fully with the spirit and the substance of it. As we regard serious and important things, we shall be drawn off from trifling ones : our time will be occupied ; our attention will be elevated ; our views will be enlarged.

Concluded in the next.

Religious Intelligence.

BY a letter just received from Elder Charles Bowles, it appears that there is a good prospect of a reformation in Starksborough, Vt. One was hopefully converted at a meeting where he attended, June 14, and many more appear to be seeking Jesus sorrowing.

A good encouragement of a reformation is now enjoyed at Peacham. In Jerico. he says, the work of God spreads gloriously in the work of reformation. About 80 have, of late, been brought out of darkness into light. He writes thus: "Brother Webster and myself attended a meeting in Jerico the 23d & 24th days of June last, where we saw the power of God displayed in a glorious manner. Four souls experienced the pardon of their sins (as we hope) during the meeting. The work is general, among all ages, from the grey-headed, down to children of 9 years old. We formed a church in Jerico, and returned back to Huntington. The work appears to be generally spreading in these regions."

This from your brother,
CHARLES BOWLES.

Extract of a letter to the Editor, from Br. Edward E. Dodge, dated Owego, N. Y. June 14, 1821.
Respected,

though unknown Friend,
I have heard that you are the author of a work, called the "*Religious Informer*," and there are a number of Brethren and Sisters in these parts, who are desirous to know the state of religion in other parts..

[Here names the subscribers.]

The church, to which I belong, is situated in Owego, N. Y. and the towns adjoining. It consists of 45 members. There are three other churches in fellowship with this, which compose the Owego and Candor q. m. We are also happy to inform you, that God is visiting these people in mercy. Sinners are weeping, backsliders returning, saints rejoicing, christians are praying, and the work of God is reviving in many parts of this land.

This from your brother,
EDWARD E. DODGE.



DIED.—In this town on July 10, of the consumption Miss Hannah Tirrill aged 27. Daughter of Mr. John Tirrill. On July 13, Mrs. Mary Cass, wife of Mr. Enoch Cass, and daughter of Dea. Wm. True, aged 26. On July 16, Miss Penial Bean, daughter of Mr. Amos Bean, aged 21. They all received death with great composure rejoicing in hope of a glorious immortality.

Poetry.



FROM THE GUARDIAN.

NO FRIEND IS NIGH.

- 1 *No friend is nigh—I'm here alone—
Alone, I say, and sad the sigh,
While here I rove, and oft my moan
Says yet again—no friend is nigh.*
- 2 *The sweets of Virgil claim my mind ;
When tir'd of these, I raise my eye ;
It meets no friend in converse kind ;
Then sad my heart—no friend is nigh.*
- 3 *How swift reflections roll within,
While oft I feel, a stranger I ;
And soft the sweetly tears of pain
Proclaim—no lovely friend is nigh.*
- 4 *But, soft—a kindly voice I hear,
More sweet than odours wafted by ;
Attend his notes, my heart, nor fear,
Indeed, perhaps a friend is nigh.*
- 5 *"Whence this dejection on your brow ?
Ah, whence, alas ! that broken sigh ?
And why that tear of sorrow now,
Because no earthly friend is nigh ?*
- 6 *"Say, can your heart such murmurs feel,
And pass the gifts of Heaven by ?
And speak the numbers slow, and tell,
No helper, and no friend is nigh,*
- 7 *"You know you've friends, and why then grieve,
Because they're not before your eye ?
If God's your Friend, then e'er believe
That always He, a Friend is nigh."*

LAURA.